

RELIGIOUS INFORMER.

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FOR THE INFORMER.

Copy of a letter to the editor from Br. David Marks, Jr. dated at Bradford, N. H. April 26th, 1824.

DEAR FRIEND,

In my last communication, I observed that while laboring in those towns near Enfield, I felt impressions that I had a work to do in the south. And as the wise men, by following the star, were led where the young child was; so I think, by following the impression of the spirit, I was guided into Bradford. But when I first came into the town, I had no particular impression that the place of my arrival was the town where the Lord had a work for me to do.

The first meeting I held in Bradford, to me was an unusually dark and trying time. The second or third, which was on the 5th of March, was, I think, interesting and profitable. I continued in the town until the 25th of the month; and generally preached once or twice in each day. Many of our meetings were truly solemn, affecting and refreshing. A gentle breeze from heaven began to bring a pleasant cloud, which, with the sound of rain, gladdened the hearts of the friends of Zion. By this time several had given evidence of conversion; and the attention of the people had become great. Our assemblies were large, and the prospects very encouraging. About the last of the month, I went to Warner and Salisbury; held three or four meetings; felt much cast down in mind. But returning to Bradford, I heard the refreshing news, that a man in that vicinity of much infor-

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mation, who also had been a noted infidel, was under powerful conviction, and viewed himself a lost, undone sinner. I soon made him a visit, and found the report to be true; and but two or three days had passed, before he gave a clear evidence of having received remission of sins. On the evening of the day of his conversion, he said, "This has been the happiest day I ever saw. O! what have I been about in the *forty years* of my past life!"

The conversion of this man is a wonder in the eyes of all his acquaintance; and none have dared to dispute its being the work of God. Preaching was not made instrumental of his awakening, for he carried on his opposition until God took him in hand, and reasoned with him as it were, face to face, by which he learned that though he might withstand the preaching and arguments of men, he could not refrain from trembling, when he heard a voice from heaven saying, "*Why persecutest thou me?*"

This instance of remarkable conversion, has greatly gladdened the hearts of the friends of Zion.

Some of the most respectable characters of the town have had their attention called to those things, which belong to their peace, and have been sharers in this work of reformation. Backsliders and wanderers have returned to the fold of Christ. Three of the converts dated their conviction as far back as Jan. last, at which time they were awakened by the preaching of Elder J. Rowe of this town; however the exercise of their minds did not become public, until the awakening became quite general, which was in the month of March. Since that time the work has been gradually progressing, but not with so great power as in some revivals in which I have labored; yet I have not a doubt but that it is the work of the Lord; also, believe that many souls in Bradford, will never forget the mercies and loving kindness of God to them in the spring of 1824. There are some, who are yet seeking for an interest in the Lamb. I have preached *forty-five* sermons in the town, and now feel my work to be done in Bradford. I intend to leave the town to-morrow. O may God give me wisdom, and direct my feet in the right path.

Farewell,

DAVID MARKS, JR.

Copy of a letter to the editor from Elder Marcus Kilborn, dated at Rising Sun, Indiana, Switzerland County, March 20th, 1824.

DEAR BROTHER CHASE,

Having had the opportunity of perusing the Religious Informer, and thinking it to be a work of great value, in giving information of the progress and state of religion in our connexion; I think it expedient for me to make myself and situation known to my brethren, through the same. I professed religion in the state of New-York, united with the Freewill Baptist church in Attica, on the Holland Purchase, belonging to Bethany Quarterly Meeting, where I remained for a short space of time, during which time, I felt serious impressions of mind to warn sinners to flee from the wrath to come. When I left my brethren there, I travelled to the state of Ohio, met with Elder R. Cheney, my spiritual father; where I remained two years, in which time, feeling ordered by heaven, and by the permission of my brethren, I commenced sounding liberty to captive souls, and saw the ingathering of souls to the Redeemer. I received ordination in January, 1820, and removed the July following to this place, where I commenced preaching to crowded congregations, felt and saw the outpouring of God's spirit, and constituted a church the September following, consisting of five members. I continued trying to preach free salvation, and people flocked from all quarters, to hear what they called the new doctrine preached. The seasons were solemn, sinners said, "what must we do to be saved?" Some were hopefully converted, and joined with us. Opposition then began, and reformation abated. I was ordered by some to stop preaching among them, discouraged by others, but encouraged by my Master. I continued on through all opposition to hold up Jesus to the people, as the only possible means whereby sinners could be saved. The Lord was on my side, reformation again commenced, souls were converted, and the little church increased.

In 1822, the Lord raised up amongst us a help; viz. Alexander Sebastian, who was liberated to preach, and the Lord blessed his labours. He was ordained last summer, and remains well engaged.

Our society has been gradually increasing until this time,

and the work is still going on in these regions. Our present number consists of one hundred.

Elder Benjamin Leavitt, living in Jefferson county, this state, formerly of the state of New-York, has united with us. August 1823, we formed an acquaintance with Elders Moses Dudley and Benjamin Tufts of Ohio, formerly of Maine, and appointed a Quarterly Meeting, which was holden on the second Saturday and Sabbath in January, in Hamilton Township, Warren County, state of Ohio, named the Miami Quarterly Meeting. The meeting was attended with great solemnity, numbers appeared to be enquiring what they must do to be saved, and some were hopefully converted. Their number consists of about forty members, well engaged.

The next Quarterly Meeting is to be holden at Bryant's Creek, Switzerland County, Indiana, on the first Saturday and Sabbath in June, 1824.

My desire is to see the prosperity of Zion, and wish, if you deem this worthy of a place in your paper, to publish such a part as you shall think proper.

I wish travelling preachers to try to make it in their way to visit these regions, for the harvest is great and the laborers are few.

I am, with respect, yours in the Gospel,
MARCUS KILBORN.



FOR THE INFORMER.

HAPPINESS.

The grand spring of all human action seems to be happiness; either in this world or the world to come. In search of happiness in this world, men pursue various objects; and take measures, which, in their opinion, will conduce most to gaining their end. The miser is looking for happiness, through the medium of his vast hoards of gold and silver, which of themselves can yield him neither food or raiment, and while laying dormant are of no real use to him. Others, with the same object in view, and as little probability of success, seek for happiness, by attaining to wordly honors; and are continually perplexing themselves to find means for their further advancement; which, if they chance to attain, will draw on them the eyes of a discerning public, get to themselves many enemies, and will finally come short of their expectations.

The grand question now arises; do they find permanent enjoyment by the possession of wealth or worldly honours? I think the answer must be by every candid person, that he who seeks for happiness in sublunary things, will in the end fail in the attempt. It is worthy of remark, that having in abundance does not at all diminish our desires;

but rather agreeable to the ancient maxim, "the more a person has, the more he craves," or wants.

Many more classes might be enumerated ; but let one suffice. That is the giddy youth of our country ; which of all classes, seem to take measures the least likely to produce success. Possessing all the vigor of youth, their first object seems to be the uniting exercise with pleasure ; hence we find them collecting together in the ball chamber, there to display their wonderful talents, at jumping and capering until their debilitated limbs will scarce support them. Oh ! wretched, mistaken, misguided youth ; how long will you labor for that which satisfies not. I would appeal to your own consciences whether those scenes are productive of any real pleasure or not ; and I think the answer will be in the negative.

But says the young person, amusements are necessary ; how can I become acquainted with those of my age, if I am never to visit places of diversion ? If we want amusements, let us take those of a more permanent nature ; the after reflection of which, will be pleasing. The works of nature, being allusory to the maker and finisher of the same, afford one of the most lasting sources of pleasure and delight, which man can ever enjoy. When we behold man, the image and workmanship of God ; the various powers and faculties with which he is endued ; together with the depth and penetration of his mind ; we are led to suppose, that something of real worth and value, must be necessary to afford him pleasure and delight.

After young people have spent the night in riotous confusion, they return home with heads inebriated, persons debilitated, carelessly throw themselves on couches, pass a few hours in a restless, feverish, and perturbed state, awake in a stupified delirium, chide the coming day, and reflect with pain on the night past. After all this I would ask if this is happiness. No—nothing like it, the farthest from it possible. Beware, then, young people, how you spend your time, ~~remember your lives~~ are fleeting, and rapidly hastening to an end ; soon you must be called to pass the sable vale of death, and bid adieu to all things here below. Be careful then and spend your time in such a manner, that when you are called to render an account of your stewardship, it may be with joy, and not with grief. In order for which, you must watch over all your thoughts, words, and actions. May you so conduct yourselves as to pass with pleasure through this vale of tears, and at last pluck ambrosial fruit from life's fair tree in the world to come.

H***** R. S*****,

Enfield, N. H. May 3th, 1824.

FOR THE INFORMER.

A discouragement and objection, which young people may have against being religious in their youthful days, answered.

OBJ. If I am religious in my youthful days ; I shall debar and deprive myself of many pleasures and delights of life, which youth is the proper season to enjoy.

ANS. 1. Religion does not wholly debar you of, and restrain you from the delights and pleasures of this life. Indeed you must not make ~~re~~ vision for the flesh, to fulfil the lusts thereof. You must not give ~~ill~~ petite and sense its full swing ; nevertheless, there is not a total ~~re~~ straint laid upon you. Religion is not such a sour, ill-natured thing,

you may imagine it to be. It does not give a total prohibition of earthly pleasures, but allows of, yea, directs to the sober and moderate use of them. "Go thy way, eat thy bread with joy, drink thy wine with a merry heart; for God now accepteth thy works. Let thy garments be always white; and let thy head lack no ointment." Use this world you may, so as not to abuse it. Religion would only direct and lead you to such a use and enjoyment of earthly pleasure and delight, as may be without offence to God, and hurt to yourselves.

2. The pleasures, which religion requires you to deny yourselves in, and abandon; what are they? they are mean and base at best; suited only to the inferior part of man. They have in them more of the beast than the man; and the brute creation may have more exquisite sense than we have. And what are these to a rational soul; to us whom God has taught more than the beasts of the earth, and made wiser than the fowls of the air? They are false and deceitful; have in them the shew of pleasure only, and not the substance, the appearance and name, rather than the thing; the fruition of them does not answer the expectation. Solomon ran a prodigious length of sensualities, in the pursuit of forbidden pleasures. He proved his heart with mirth, and gave himself to know madness and folly; whatsoever his eyes desired he kept not from them; he withheld not his heart from any joy. Well, and what satisfaction did all this afford him? Why, truly none at all. He said of laughter it is mad, and of mirth what doth it? Again, they are vanishing and perishing. The world passeth away, and so doth the lusts thereof. The pleasures of sin, they are but for a season, and a very short season too. They will perish with the using, they are easily disturbed and dashed, quickly over and gone. They are destructive and deadly bitter sweets; they please and gratify now, but they will sting and torment hereafter. The fruit and end of them is DEATH.

Therefore, young reader, be resolved to prefer heaven before earth, a part in Christ before all the wealth and honors of the world, so as to be ready to part with all for Christ and heaven, if you should be called to.

Hear the voice of Wisdom, which saith, "*I love them that love me; and those that seek me early shall find me.*"

A FRIEND TO YOUR HAPPINESS.

THE PREACHER.

The following extracts from a discourse on these words, ISAIAH XXXIII 17.

"*THINE EYES SHALL SEE THE KING IN HIS BEAUTY;*"

delivered in London on Lord's day morning, before the Royal Procession—on the evening before—and with a little variation, the Lord's day evening after in the year A. D. 1788, are worthy the attentive perusal of all the lovers of the King, whom God has set upon his holy hill of Zion:—

THE public appearance of Christ will be the most glorious sight that ever earth beheld: this procession will be worth beholding. It shall be grand beyond description. The preparations that are making remain immense and inconceivable. I may say with truth, that ever since the fall of man, the preparations have been making for this grand eventful day; but especially for the time of one thousand seven hun-

aged and fifty-six years past. The King of glory once visited this world of ours; but then he came *incog*, or in disguise: he was in the world, and the world was made by him, and the world knew him not.—Then he came to lay the foundation of that empire which shall at last universally prevail, and rise above all thrones and dominions, principalities and powers. For this he left the bright regions above, laid his glory aside, humbled himself, made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. But by this amazing humility, he hath obtained, and shall obtain, the highest honor, glory, and exaltation. It was no trifle of a triumph that he enjoyed on that glorious day, when he ascended up on high, and led captivity captive; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

No Roman conquerer, or his thiumphant day, ever received honors worthy to be named in comparison of those that Jesus merited and obtained, on that ever memorable day, when he ascended up on high, and, as a mighty conquerer, entered the gates of the imperial palace, dragging his enemies to the portals of the sky. When he arrived at these gates of pearl, that never had been opened to mankind, the command went forth—"Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in." The question then was asked—"Who is this King of glory? Who can claim admittance here? these gates have never been opened to man."—The answer was, "JEHOVAH strong and mighty, JEHOVAH mighty in battle. Lift up your heads, O ye gates, even lift them up ye everlasting doors; and the King of glory shall come in. But it was asked, a second time, 'Who is this King of glory?' The final answer was given, "JEHOVAH of hosts; he is the King glory." Then the everlasting portals were thrown open, never more to be shut: "When thou, O Jesus, hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers." He entered: but Oh, what joy and triumph filled the courts of heaven! with gladness and rejoicing he was brought into the palace of the Highest. God, even Immanuel, went up with a shout: JEHOVAH with the sound of a trumpet. The Son of God Most High foiled his foes, fought, and overcame them in battle, and then sat down with the Father upon his throne. He was then exalted at the right hand of God; JEHOVAH, the eternal Father said unto him, that is our Lord—"Sit thou at my right hand, until I make thine enemies thy footstool. JEHOVAH shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies."

But Oh the day, the awful and dreadful, glorious and lovely day, when the King of kings, and lord of lords, shall appear in his beauty! Whose heart can conceive, tongue declare, or pen describe, the glories and terrors of that day, when the Almighty Saviour shall descend triumphant, and all the celestial warriors, that have followed his direction and example, shall compose his majestic train? Assist me, O God, to declare the grandeur, the magnificence of that procession: such as not all the kings of the earth joined together could form, nor all the mighty ones of the globe compose. The Lord of life and glory will appear, high seated on the cloud of brightness; riding on a white horse, decked with majesty and excellency, and arrayed with glory and beauty.

ty; and the heavenly armies shall follow him upon white horses, clothed in fine linen, white and clean; which fine linen is the righteousness of saints.—Oh, shall I be there? shall I see the King in his beauty? shall I be one that shall follow in his train? I weep to think I may be shut out; I burst into tears at the thought that I may be missing, and be weeping in darkness and pain, while all heaven will be rejoicing upon the occasion. Where, my friends, will you be then? Do you think, that dying in your present situation, you will come with Christ? Awake, awake, to righteousness, and sin not: be like your Saviour now in temper and life, then when he shall appear, you shall be like him in beauty; for you shall see him as he is. You shall not only behold him in his beauty, but your present vile bodies shall be changed, and fashioned like unto his glorious body; according to the working whereby he is able to subdue all things unto himself.

But see, the King approaches! Hark! hear the trumpet sound! behold the dead saints arise! Shall your tombs and mine split asunder then? or shall we continue under the power of death, when the Prince of life comes? If we arise not at that time, we are certain we shall not live again until the thousand years of Christ's glorious reign on earth are finished. Or if we should be found alive, who of us shall be changed, and caught up to meet the Lord in the air? and who shall be destroyed, and slain before him? and who allowed to live to repeople the earth? for in one of these five situations shall each of us be in that awful day. Either, 1. we shall come with Christ, and be raised from the dead in his likeness, and rise to meet him in the middle air; or, 2. we shall be found alive, changed, and caught up with the raised saints into the clouds; or, 3. shall continue to sleep in the dust, until the thousand years are finished; or, 4. shall be in rebellion, and shall be destroyed from the face of the earth; and shall not even see the blessings which the Lord will bestow upon mankind; or, 5. shall be continued on the earth, to see the goodness of the Lord in the land of the living; and to be the happy subjects of his kingdom in the Millennium; and to increase, and fill the world with inhabitants.

But, behold, the King advances! which is he? (for all the saints with him shine like the sun.) Ah; that is he, with a bright crown of glory around his head. Do you not see the prints of the thorns in his forehead, from which now stream forth rays of insufferable brightness? there is the beautiful standard of the cross, carried before him; that ensign whereon he suffered shame, is now changed into the highest mark of splendour and glory. See his beautiful hands; how bright and resplendent shine the nail-prints in them, by which he was fastened to his cross? Now those soft, those lovely feet of his, once torn with rude irons, pierced, and fastened by spikes to the tree, appear beautiful indeed. Behold the marks remaining! see how glory blazes through them! There, there, do not you discern the mark of the spear in his side? how bright shines that wound, whereby his heart's blood, and the water in the pericardium came forth! O cruel spear! how hast thou distinguished and marked indelibly the blessed body of Christ!

O ye Jews, what think you now of the Messiah, whom ye have so often cursed, and execrated for an impostor? How often have you laughed at the idea of the poor Christians trusting in a hanged Christ? What think ye of him now? See the cross has become the standard of glory, and the ensign of majesty! do you see the marks in his hands,

feet and side? Ah, I do not wonder that you cry so bitterly; well may you weep and lament! methinks I hear your cries and wailings rend the air! Oh how is your language changed! "Is this the babe of Bethlehem? this the man that groaned on Calvary? Is this he whom our fathers crucified, and whom we have so long rejected, and treated with contempt and scorn? yes, he it is; but Oh, how changed from what he was, when on the cross he suffered death!" But I leave you to lament and mourn awhile (I hope you will not mourn in vain) and return to view the glorious sight, the king in his beauty, the Lord from heaven exalted in glory.—Great as the triumph was when he ascended up through the regions of the air, and entered into heaven itself, this descent to earth is far greater; this is the end which he hath had in view from the beginning: to be honoured and glorified, where he suffered shame, pain and death, is great honour indeed! On earth he suffered, and on earth he must reign; here he was despised, here he must be praised; here he was execrated and blasphemed, and here he must be adored and revered. Here his saints were despised, here they suffered for his dear sake; and here they must be glorified with him. Oh my Lord, let me suffer now, that I may reign with thee my Saviour in that day! Oh how happy shall those be then, that here were reproached and persecuted for their Redeemer's sake! Remember me O Lord, when thou comest into thy kingdom; Remember me, O my God, for good.

MEEKNESS AND PASSION.

(Continued from page 76.)

The interval between Beaufort's conversation with Sir Herbert Glanville and his next visit, was employed in making further inquiries respecting the fugitive Walter; but no intelligence of any sort could be obtained. The disconsolate parents considered him as lost, and endeavored to resign themselves to the affecting dispensation. In his retirement, the Baronet reflected on the words of young Beaufort:—"Prayer is the refuge of the Christian, and calls down blessings from the skies." "Ah," he exclaimed, "how little have I known of the nature of prayer to the Almighty! Oh! that I had been taught it in my early years!" He then turned to the Prayer Book and endeavored to find a collect suited to his present state; and kneeling down, read it over with great seriousness. This was the first time in his life that he had ever attempted any thing like a prayer!

The case of Sir Herbert Glanville is not singular. There are, alas! thousands who rise in the morning and retire to rest in the evening without thinking of God, of death, of eternity! The very mention of prayer is to them disgusting; to offer up a petition in the chamber is being "righteous over much;" and to pray in the family is *puritanical* and *canting*! It is difficult to find a name for these irreligious persons: to them the service of the Sabbath is tedious, and they rejoice when the benediction is finished, and the moment arrives for a drive into the parks, or a call before dinner upon some fashionable acquirement to converse upon the performances at the theatre on the preceding evening, or any topic of discourse except religion! Can we wonder that there are so many infidels in existence? What are pretended Christians but infidels in disguise, who have not honesty enough to take the name!

In a few days, Thomas Beaufort paid his promised visit to Sir Herbert, by whom he was received with warm affection. The interesting conversation which ensued, drew from the former a candid declaration of his religious sentiments, and a modest representation of the feelings of his mind in reference to religion. "It was my happiness, Sir Herbert," said he, "to have parents, who considered that my education would be incomplete unless religion formed a prominent feature. I was therefore taught, from my very cradle, not only my duty to my parents but my duty to God. As soon as I could read, the New Testament was put into my hands, and its important truths enforced by easy verses which I committed to memory. Morning and evening I repeated my prayers in my dear mother's room, during which I have often looked up in her face, and beheld it suffused with her tears. As I grew older I read the scriptures to her, after asking the meaning of different sentences, which she kindly explained. I was also taught to venerate the Sabbath, as a day consecrated to the service of God, and desired to repeat the text and some part of the sermon upon my return home. No visiting nor journeying was allowed. No parties were entertained; but '*Remember the Sabbath day to keep it holy,*' was the law of the house. I need not tell you, Sir Herbert, that these were salutary regulations, although in the view of many, they might and did appear precise. But in addition to this, a prohibition was laid upon the reading of books which were not decidedly religious.—The newspaper never formed a part of our Sunday readings; it was considered as by no means calculated to promote piety and devotion.*

The example of my honored parents deeply impressed my mind. They not only taught me to pray, but I saw them frequently on their knees, when they were not aware that I was capable of taking notice.

By degrees I became attached to every thing of a religious nature, I endeavoured to pray alone—I wept when I thought of dying, fearful that I was unprepared; but I concealed my sentiments and feelings even from my own family. The sermons of our respected minister, under the divine agency, produced in my mind a full conviction of the importance and spirituality of religion;—but, my dear Sir Herbert, pardon my detaining you so long, you will think me *enthusiastic*, and—

"Oh! proceed, proceed," replied the baronet, and he hastily wiped the falling tears, "there was a time when I should have thought you not only *enthusiastic*, but *deranged*. My prejudices are, however, shaken, and, if I cannot enter into all your feelings, I will give you credit that, with you, they are not visionary. Long have I watched your conduct, and marked your demeanor with delight and admiration, and I am compelled unreluctantly to acknowledge, that the principles that produce such effects are entitled to my regard."

Beaufort continued:—"The views I had of sin, and especially of the sins I had committed, became gradually more extensive. Although I had never been a gross violator of the divine law, yet, when I considered that it extended to the most secret thoughts and words, I could not but be alarmed. I trembled at the idea of being lost, and of coming short of the kingdom of God.

*It is an extraordinary circumstance, that any professing Christian can countenance the reading of a newspaper on the Lord's day, and yet the writer has more than once or twice seen it in the hands of persons on the sacred day of God after they have attended public worship.

Sir Herbert. Lost! my dear friend, how could that be when your life and conduct has been so moral, and, in all respects irreproachable?

Beaufort. I had often read those searching texts of Scripture:—“Except your righteousness exceed the righteousness of the scribes and pharisees, ye shall in no wise enter the kingdom of heaven. By the deeds of the law shall no flesh be justified in his sight. Not by works of righteousness which we have done, but according to his mercy he saved us.” These and a variety of other declarations convinced me that salvation could not be obtained by the works of the law, since nothing would be accepted but perfect and universal obedience. I did, indeed, endeavour to fulfil its requirements, to love God with all my heart, to keep holy the Sabbath, but I found myself constantly deficient.

Sir Herbert. If you were deficient, what must I be?

Beaufort. Oh! sir, in the sight of the holy and perfect Jehovah we are all guilty and polluted, “for all have sinned and come short of the glory of God.”

Sir Herbert. (*Walks the room in apparent agitation.*) Lord! forgive my ignorance!—But, my dear Beaufort, are these things really in the Bible? I never remember reading such words as those you have just quoted.

Beaufort.—Indeed, Sir Herbert, they are, and if you will allow me, I will point them out—(*Takes down the family Bible, and turns to the texts.*)—I will leave the strings in the proper places.

Sir Herbert. Thank you; but if we cannot keep the law as you have just remarked, and as I begin to perceive—yet the ordinances of religion are designed to relieve us, and certainly will render the Deity propitious to us. For instance, Baptism and the Lord's Supper, the former of which makes us members of Christ, children of God, and inheritors of the kingdom of Heaven, and the latter procures for us the remission of sins, and makes us meet for the kingdom of Heaven. Besides, we have to plead our acts of charity, and many other things which must doubtless, acceptable to the Most High.

Beaufort. None of these things can procure the pardon of one sin. Do you not see, Sir Herbert, that if righteousness come by the law, Christ is dead in vain, or if any of these things you have mentioned, could save us, the sufferings and death of the Son of God were altogether superfluous? There is salvation in no other but Christ. He is the end of the law, for righteousness, that is, the completion of the law, to every one that believeth.

Sir Herbert. Stay, stay, my dear instructor, I must have a little time to think upon these things—I never heard so much divinity before. Pray tell me the portions of scripture, and I will mark them down.

(*Beaufort names the different passages relative to the fall, the holiness of the law, the necessity of salvation by Christ alone, &c.*)

Very well, you said something of believing in Christ, do you mean to say, that by my mere believing in Christ I shall be saved.

Beaufort. It is by faith in Christ that salvation is experienced, that is, by applying to, receiving and depending upon Him as the great atonement for sin, and the fulfiller of the law. This faith is the gift of God, and an effect of his spirit's influence upon the heart, for, “with the heart man believeth unto righteousness.” With regard to baptism and

the Lord's supper, they are ordinances instituted by Christ; the former initiatory, or introducing us into the visible church, the latter declaratory of our love and attachment to the blessed Redeemer. They confer no grace, they entitle to no blessing, although they are *means* by which spiritual blessings are frequently communicated. Baptism is the sign of regeneration, but not the *thing* itself,—and the Lord's supper strikingly sets forth Christ crucified; the one exhibits our *defilement* by sin, and our *cleansing* by the sanctifying influences of the Holy Spirit, and the other the cause of our pardon, the meritorious sacrifice of Christ.

Sir Herbert. But surely, my good friend does not mean to say that good works are *unnecessary*! The Christian religion does not exempt us from deeds of usefulness. It never can allow any man to live in sin. It never can condemn morality!

Beaufort. By no means, it *enforces* good works, that is, the observance of the divine precepts. But it puts them in their proper place. The gospel represents them as the *fruits* of righteousness, the *evidence* of a converted state; hence the words of our Saviour, 'If ye love me, keep my commandments.' The faith, which is the gift of God, works by love and purifies the heart, disengages the affections from earth, and fixes them on God and sacred things.

Sir Herbert. Pardon me, my dear Thomas; you mentioned the word *converted*; I have always been taught to consider that word as synonymous for *deranged*; but you have removed so many objections from my mind, that I begin to suspect my former ideas on this topic also. I have heard strange stories respecting conversions.

Beaufort. Candor compels me to confess that strange stories have been told, and some of them founded on fact; weak, artful, designing persons have sometimes brought the important realities of religion into contempt by their fanciful representations, and their falsehoods,—but still *the conversion of a sinner to God is a reality*: Examine the case of Saul of Tarsus, and behold him transformed by conversion into Paul the preacher, the apostle of the gentiles. What is conversion but a turning from sin to holiness, from the world to God. Convinced by the holy spirit of the evil of my ways, I turn from them into the paths of holiness and so forth. *Oh! peace proceed, p.* And is not this any thing contrary to reason in my loving God, in being prepared for death?—In experiencing pleasure and delight in the ways of religion?—In loving those that love God?

As Beaufort pronounced the last words, his whole countenance beamed with delight, and betrayed the emotion, the joy of his heart: he paused a moment, and seizing Sir Herbert most affectionately by the hand exclaimed, 'O my dear Sir, would to God you felt as I now feel! and that——but forgive my warmth——I have been betrayed into a freedom which prudence would reprove, although zeal and an ardent desire for your present and future felicity plead my apology.'

'Nay, dearest Beaufort,' hastily replied the Baronet, 'speak not of freedoms or apologies, I am greatly your debtor, and if not altogether convinced by your arguments, you have, at least, brought me to a stand. I give you credit to the full amount for your sincerity, and wish that my mind were deeply imbued with the sentiments you have delivered: Say what I can do to acquire this best of all knowledge, the knowledge of myself?'

'The knowledge of ourselves,' answered Beaufort, 'is only important as

connected with the knowledge of God the Father, Son, and Holy Spirit.
 ID, PRAY, MEDITATE He that has promised to give His Spirit to them
 ask it, will not deny it to you while the promise stands upon rec-
 'Ask and it shall be given you.'

Farewell, dear Sir, (*looking at his watch*) an engagement presses my
 departure. If you will condescend to listen to one who is himself a
 re child in knowledge, I shall be always ready to obey your com-
 mands.'

'Condescend,' said Sir Herbert, as he pressed the hand of his young
 friend, 'I shall consider it a high favor. Pray repeat your visit very
 soon. May the Almighty bless you. Farewell.'

(*To be continued.*)

EDITORIAL.

"What is one's meat is another's poison!"

Many persons have expressed their opinion of what they think would
 be best to publish in the Informer. Some express a wish, that all let-
 ters, conveying accounts of revivals, might be abridged, and express
 the substance in short, to make room for miscellaneous pieces; others
 wish every letter to be published at full length, for they wish to read
 nothing else. Some wish that the errors of different denominations
 may be exposed; others say, "We hope no controverted points will ev-
 er be discussed in the Informer." Some express much satisfaction with
 a piece entitled "Meekness and Passion;" one person has written very
 hard against that piece. Some are much delighted with having music
 published in the Informer; others think it is not useful, &c. Thus we
 see the variety of opinions.

In reply to complainers, I answer, that I never expected to please all,
 but it has been my study to render the work useful. I know I am lia-
 ble to err, and am sensible that the Informer is not, in some respects,
 what it ought to be. It should contain, at least once in a year, the
 names of all the Elders and licensed Preachers in the connexion, and their
 residence, so that when they travel, they may be known among the
 brethren to be in fellowship. The number of churches, where situated,
 number of members in each church, increase or diminution for the past
 year, and each of them classed under the Quarterly Meetings to which
 they belong, should be published in the Informer. But these things
 cannot be published without the necessary information be given. If
 preachers and brethren will attend to this, and send said information in
 the month of October or first of November in each year, it shall be
 published in December No.

I have ever wished that some printed medium might be circulated
 through this connexion, for the information of all, and as no one step-
 ped forward, I undertook it; and now if my brethren will find some
 person, who will publish a work, more for the good of the body than I
 have, I will cheerfully relinquish mine, and support that, which will do
 the most good.

I have enjoyed much satisfaction to find that the Informer has spread
 so far, and been so generally approbated by the connexion; but I la-
 ment that so many have neglected to pay their small share, and conse-
 quently subjected me to much inconvenience. I have concluded to
 erase every person's name from the list, (particular contracts excepted,)

that owes for two or more years, concluding that they never intend to pay, and I cannot afford to give them away. I shall (after sending the number) erase 128 names, each of whom owe two years, and most of them three or four years. If these persons wish not to have their names published, that people may know by whom I suffer; they will, I presume, soon send and pay what is due. One thing more I will remark which is, that those, who have made the most complaint about the former, have generally been such as have paid but little or nothing for it. The persons, that have promptly paid, receive my hearty thanks and of these there is a respectable number. I write these things for the information of all, ever wishing to be a servant to the church for Jesus' sake.

E. CHASE.

FOR THE INFORMER.

BENTON QR. MEETING

Was holden at Middlesex, N. Y. the 8th and 9th days of May, 1824. Elders' Conference Friday preceding.

Saturday, May 8th. Met at 10 o'clock, two weighty discourses were delivered; one by Eld. S. Wire, the other by Br. S. Bradford, after which the brethren and sisters spoke of their great enjoyments in believing in Jesus. The reports from the different churches were next called for, and we found that the churches in general are stedfast in the faith, with some exceptions.

A council was chosen to meet on Sabbath day morning for the purpose of examining Br. Samuel Bradford, a candidate for ordination.

May 9th. Council met at 7 o'clock A. M. Meeting commenced at 10 o'clock, in which we enjoyed a happy season. The first discourse was delivered by Elder S. P. Colver, then proceeded to ordination as follows:

Ordination sermon by Elder Israel Craw, Prayer by Eld. John Norton, Jr., Charge by Eld. Israel Craw, Right hand of Fellowship by Eld. Samuel Wire, Concluding Prayer by Elder Zebulon Dean.

Two sermons were then delivered, the first by Br. Herman Bruce, the second by Eld. John Norton, Jr. Meeting then closed.

Our next Qr. Meeting is to be holden in Bristol, the 7th and 8th of August next.

SOLOMON P. COLLVER, Clerk.

TO SINGERS.

It is not intended to publish more than about one page of music in the Informer in each month, considering that much the largest number

subscribers are unacquainted with music. In the last No. three pages were occupied with notes, consequently, omit publishing any this month, and probably next. — The hymn, in this number, may be sung in the tune published last month.



DIED

In this town April 30th. WILLIAM WILLIAMS Jr. Esq. aged 47.—In his life, he was a useful and respectable citizen; and by his death, the public sustains a great loss. He has left a wife, two daughters, and an aged and infirm father, with several other relatives.

Mrs Sarah Nichols, wife of Mr. Moses Nichols, aged 61. She has for many years past been a professor of religion, and adorned her profession by a well ordered life and conversation, and died in full hope of a glorious immortality. Her funeral was attended, May 17, by a large and attentive assembly, to whom a discourse was delivered from Hosea xiii. 14. "*I will ransom them from the power of the grave;*" &c.

May 16, Amasa Sargent aged 19. He was a promising young man; but willingly resigned all earthly prospects for a glorious resurrection with Christ. He longed for the hour to arrive, that he might be released from these clogs of clay, to meet his blessed Redeemer in heaven.

Departed this life on Monday, May 10th, Mrs. Hannah, Burley of Lyndon, Vt. wife of Mr. Stephen Burley, and only daughter of Elder Daniel Quimby, aged 24. She made a profession of religion at the age of seven years, and has lived an example of piety since. She bore her sickness with christian fortitude and resignation, rejoicing in hope of the glory of God. During her sickness, one of her children, aged 4 months, was taken from her by death. She has left a husband and two small children to mourn their loss.

Communicated by Eld. J. Woodman.

NOTICE.

The members of the *New Hampshire Charitable Society* are hereby notified, that their annual meeting for the choice of officers, &c. will be holden at the south meeting house in Weare, N. H. on Friday the 11th of June inst, at one o'clock, P. M.

ENOCH PLACE, *Secretary.*

FOR THE INFORMER.

THE SAINT'S HOPE.

Tune—Concert. *Printed in the last No. of Informer.*

- 1 In this world of sin and sorrow,
Compass'd round by many a care,
From eternity we borrow
Hopes that do exclude despair.
Though by nature we are sinners,
All expos'd to pain and woe;
Yet in Christ, our great Redeemer,
We have hopes while here below.

- 2 Hope that by his death and suff'rings,
We've obtain'd forgiving grace;
And by heartily repenting
Of our many sinful ways.
Though in darkness often wander,
Drawn by satan into sin;
By confessing and forsaking,
Hope to see his face again.
- 3 Hope when earthly friends forsake us,
We've a better friend on high;
One that will in danger save us;
One that hears his children cry.
Hope to see our lovely Jesus,
Where our sins can never come;
When from earth to heaven he takes us,
To our long desired home.
- 4 Hope to meet the saints in glory,
Round our heav'nly Father's throne;
Hope to join in their glad story,
We are sav'd by Christ alone.
Hope to enter Life Eternal,
Life in Christ that never dies;
Hope to gain a crown immortal,
When in death we close our eyes.
- 5 All these hopes in Christ, we centre
On the merits of his blood,
'Tis on him our all we venture,
On his kind assuring word.
By these hopes we bear our trouble;
And our trying conflicts here;
Knowing life is but a bubble,
And will shortly disappear.
- 6 Then when time with us is ended,
And our mortal bodies die;
Hope to go, by angels guarded,
To a mansion far on high;
There to praise through endless ages,
Christ our glorious conq'ring king;
There to join with saints and angels,
All his wond'rous works to sing.